✠ A declaration of the Masse: the fruyte therof, the cause & the meane, wherfore and howe it oughte to be maynteyned. Newely perused and augmented by the first author therof. M. Anthony Marcort at Geneua. Translated out of French into Englysh.

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Ihon. vi. c.

☞ I am the bred of lyfe, he that cometh to me, shal haue no hunger. And he that beleueth in me, shall neuer haue thurste.

☞ Rede me first from toppe to too
And afterward iudge me a frend or foo
Yf you do iudge me or I be tryed,
You shalbe blamed whē you are spyed

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BIBLIOTHECA·BODLEIANA

Cephas Geranius to the Reader.

After that I had conſydered the great and horrible blaſphemy preſently committed againſt the holy inſtitution of the ſupper of Jeſus Chriſt, In the ſteade wherof to vs is propoſed a thinge that is fayned & foumde to the great diſhonour of Jeſus Chriſt and of his church, we haue obteyned this preſente boke of the auctor for to declare the ignorannce and ſimplicitie of many. And to put awaye the abuſe & preſumptious aſſertion of other. But for aſmoche as the ſayd treaty is ſubmitted to the iudgement of all perſones, amonge whom is great variaunce in geuinge ſentence at a bluſſhe, as willinge to eſteme and iudge the porcion, as of ye hole boke. But firſt to rede it al throughe vnderſtande it, and examine it, and that by the holy Scripture, by the whiche all thinge oughte to be ruled, eſtemed and weyed/and thā to iudge. Or els as ſaith

the Iuriſconſulte or lawier in the treaty *De Legibus*. It is a thinge incurable, not ha uinge ſene all the lawe, to iudge or an-ſwere to a parte therof. Alſo S. Hylary in the boke of the Trinitie, deſired that it ſhulde not be condempned before ỳ they had red that whiche he had written, and alſo not to haue regard to the fautors of the errours which are here vanquyſhed. For as ſayth the *Can. ſuſpect. iii. queſt.* The foes and aduerſe parties ought not to be iudges, by meane whereof it is ne-ceſſary they learne to iudge them ſelues, and as before God, eſteuynge that the laine is veritie, after the which we ſhall be all iudged by Jeſus Chriſt frome the hygh eſtates to the loue.

¶ The Preface of the Authour.

WE haue the wordes of the Prophetes stedfastly, in the scripture ẏ which ye oughte to regarde as to the candle shynynge in a darke place, vnto the tyme that the daye begynne to gene light, and that the day sterre aryse in your hertes. And first vnderstande this/ that the holy scripture is not knowen by our owne exposition. For the Prophecye was not gyuen in one tyme by the will of man. But the holy men of God, inspired of the holy ghost haue spoken it. And therfore (as saint Paule saithe) all scripture diuinely inspired is profitable to be taught, for to reproue, to correcte, and to be shewed in iustice, be cause that the mā of God may be entierely instructed to all good workes, by the which so many euidente textes vnto vs be apparently shewed, that the rule of our faith is the onely and holy worde of God. After the which onely

2. Pet. 1. b.

2. Tim. 3. c

we ought all to beleue and kepe, in all ỹ concerneth God and our saluacion.

Wherevnto by great fidelitie exhorteth vs the holy Apostle of Jesu Christe saying in this maner. Let vs procede in one selfe rule wherunto we be come, because that we maye be all one. Nowe it is certeyne, that in folowinge the opinions & fantasies of men (the which are so variable, and contrary eche vnto other) that we maye neuer be of one accorde, but it is necessary for vs to take one soole scripture for our light and brightnes, for our direction and leading. The which alone to be our perfyte and entier rule whiche can not nor ought to be any other than the onely worde of God. For asmoche as therin is conteyned the dyuine thinges. Euery man is a lyar, and the onely God is true. Wherfore right well concludeth the said holy Apostle, that what soeuer foloweth this rule peace shall be ouer them and mercy. Ouer them saith he, and not ouer ỹ other, for there is but one onely waye of saluacion.

Phil. 3. c

Psalm. 115. a
Rom. 3. a
Galat. 6. d.

Matt. 16. c. ❧ It is than right euident that ỹ holy scripture is the onely stone and foun-

dation

dation of oure faith by suche wyse ẏ we
oughte not for to beleue, nor holde anye
thinge what so euer it be, touchynge the
diuine thinges, but as it is conteyned in
the holy scripture/without chaunginge Deute. 4. a.
any thinge, addinge or mynisshinge. Or
therwyse it shulde be no more faith, but
folysh opinion, imaginacion, dreame, er-
ror, disceyte and knauery. Therfore it is
not behouefull for anye creature to vn-
dertake for to adde, inuent, chaunge, or
dyminish whatsoeuer thinge of the sayd
holy and immaculate worde, but in all &
ouer all it ought to be taken and left in
the right puretie and cleare simplicite wt-
out pluckinge (as thy fantasye is) to o-
ther sens than the holy spirite, hathe re-
ueyled it, and that vpō payne of eternall
malediction/yea and yf it were an angel
of heauen. And here against muste not be
alleged tyme nor custome to the contra-
ry, how longe so euer they be, or may be
for almoche as the Lorde God is immu Apoca. 1. b
table wherby the right diuinitie can ne-
uer be abrogated, neyther by longe anti
quitie of tyme nor moued, or chaunged
by tradicions, or constitutions of man.

Psal.118.f For the worde of God remayneth stedfast euerlastinge, permanent and true, & no power maye preuayle to the contrary. And yf any that by some space of tyme haue lyued, haue preached, written diffined beleued and taughte otherwyse than the sayde holy worde beareth or cõteyneth/it is nothinge worthy of allegacion, for be the tyme neuer so longe, it is nothinge estemed or reputed in the presence of God as it is written. A. M. yeres in the presence of God is as a daye passed that is to saye as nothynge, or a very small thinge.

Psalm.89.a
2.Pet.3.a.

¶ Moreouer God hathe ordeyned tyme behouefull at his owne good pleasure, wherin he hath determined reueled and manifested his verite. The whiche tyme can neyther be forthered nor hyndered. For the purpose of God is vnmouable, which he hathe opẽly shewed and declared in the temporall and holy natiuite of his sonne, the which came not incontinent after the transgression of Adã but taried longe tyme, and by the space of thre M. veres dyd leaue the worlde in Idolatry. This notwithstandinge whã the

Rom.1.c

the plenitude of tyme ordeyned of God Gal.4.c
was accomplished, than he sent his sonne made of a woman, made vnder the lawe, to thende that he shoulde agayne, bye them that were vnder the lawe.

Nowe after that he hathe done to vs this great mercy, shuld it not be a great pryde and cursed vnkyndnes, in stead to geue hym graces and thankes for suche a benigne and charitable dilection (for ye which he gaue his onely sonne) to saye, wherfore taried he so longe? why came he no soner? I haue spoken this for to touche and abate the ingratitude and arrogance of many spore blynde persones whiche at this presente tyme (to whom it hathe pleased God by his infynyte bountie, manyfestinge him selfe by his holye worde and Gospell of Saluacyon, the whiche for a certayne of tyme by the permissyon of God was dispysed, contemned, caste vnder fote corrupt and put in forgetfulnesse) speake these wordes of blasphemye, or other lyke, wherfore hath he taryed so longe, wherfore shewed he this no soner? Haue not oure predecessoures lyued well?

It

It suffyseth vs to lyue as thei did, so ma ny greate clerkes and wyse folkes folo wynge the counsayles and determinati ons of the vniuersities/the Ceremonies and ordinaunces of the Pope, may they saye: which be but wordes of ignorant foulkes, or mockers, hard herted and ob stinate. By the which wordes their ig norance so clerely doeth shewe it selfe, ꝑ it is noysome, as touchinge the mysteri es of God.

They vnderstande nothynge but by infidelitie, being put in reproued sen tes without feare or reuerence, prefer ringe horrible blasphemyes, whiche is a signe of the ire and furor of God, decla ringe vpō such foulkes ineuitable ruyne and most dredfull dampnacion. Also all suche wordes and allegacions bene inu tile and vayne without any efficacitie. for the Turkes and Sarasyns will saye asmoche of their lawe. Than we muste mekely take & receyue the gyfte & grace of God, at suche tyme as his good plea sure is to geue it vs, without disputinge wherfore he hath taryed tyll now, with out allegynge multitude or pluralitie of

persones,

personnes, nor also speake of the lyfe, or ende of them that haue lyued heretofore
For God is myghtye to dispose *Sap. 12. c.*
his creatures at his will, and no mā may saye: wherfore doest thou so. Moreouer it were better to folow thē onely which haue the spirite of God, than all the sacrifiers and Prophetes of Baal, hauing *3. Reg. 18. d*
the spirite of errour. How be it I beleue stedfastely that yf in the tyme paste the Euangelike truth had ben thus shewed as it is now, that many of our predecessours wold rather haue indeuoured thē mekely and faithfully to haue receyued it, better than we do now, the worlde is so peruerted and corrupt by the doctrine *Mat. 16. a*
of men, which is a leuin of the Pharises *Mar. 8. b.*
the which Jesus Christe admonysheth vs to eschewe and flee. Neuertheles we *Act. 5. c.*
must not for the hardnes and malice off some aduersaries and ennemies of the truth, leaue to declare and manifeste (as moche as shalbe possible) the pure and true worde of God. In the which, without anye doubte, all they shall beleue ẏ be ordeyned to the lyfe eternall, & none other, and all to the honoure glorye and
prayse

prayse of God. To the which thinge, as true and obedient children to him, we ought to procure and cleaue without sparinge any thinge, or in anye wyse to dissemble.

This is for an aduertisement, that in this present mater, it behoueth eche one to staye wholly vpon the holy worde of God, as to that wherby all creatures shalbe iudged. All thinge ought to be examined and proued by the worde, and none maye cõtrary it. Now for to touch the purpose, wherof presently we treate It is nedefull by holye scriptures to declare and euydenthye to shewe howe the Masse ordeyned of the Pope and Bysshops, and other parsons which in great pryde agaynste right and reason named them selues of the churche, is directly against the verite, and manifestly against the holy worde of God. And therfore it is an abhominable thynge that ought not to be permitted to endure, because ỹ by the same, the Lorde God is greathye offended. And the most parte of ỹ world vnhappely seduced and begyled. The which Masse vnder shadow and colour

of holy

of holynesse, the more easely to seduce & deceyue the worlde, hath bene brought in, and thus cautelously compassed, not by holy Scripture. Wherin cã not ones be founde the name of Masse, applyed to any suche vse. But by sondry Popes and Bysshopes with other lyke it hathe bene founde, and put in the steade of the holy supper of Jesus Christ, of the holy table of the precious and holy breade of thankesgeuinge the whiche ought to be taken of the congregation of all faithfull Christen people, in mynde and recordation of the death & passion of Jesus Crist, 1. Cor. 11. c. in remembraunce also of the charite & dilectiõ wherwith he loued vs so moche ỹ he gaue his lyfe for vs. Lykewyse in signi- Mar. 10. g nificatiõ of the charite & loue fraternall, wherby we ought to loue eche other, as membres of the body of Jesus Christ.

In the stead of the which so salutary and consolable institutiõ, in Pompious Ceremony for their pleasure they haue caused vs for to worshippe a lytle bread, as yf it were the very God, wherein all Idolatry, all iniquite, and wyckednes is reysed. And this haue they done, the better

better to authorise their reygne & Lordshype, the better to exercyse their tyranny, the more easely to make marchandises of oure soules, and deuoure the substaunce of the people/ & fynally to cause them selfes to be worshypped. For as people effronted without shame hauing harlottes forehead̄s, they durst wel say and publyshe that they were more worthy than angels, or the virgyn Mary. Because that yf one of them (all be it ỹ he is infecte, and a harlot full of fylthynesse) held a morcell of bread in his hād, he hathe the power (yf he will) furthwith without declaration at his onely worde there to cause the sonne of God to come and descende in bodye and in soule all a lyue, as bygge and as hole as he hāged on the crosse to beare him here and ther to kepe him in a boxe or an almerye, to rate him and sivalowe him whan he list. To be short, let them do what they will, it is an horrible thinge to thinke on it. And yf they be demaunded from whēce they haue, and from whence cometh to them this merueylous power more thā to other that be not disguysed, announ-

ced

ted/shorne or clipped. They answere bet
ter than they wene. For they saye it is
because of the caracter, that is to saye, ỹ
token and meruelous marke wherwith
they be signed, but yf they thought well
on that, that they do saye, truely shame
and feare wolde still them. For it is wry
ten that none maye cheapen/sel nor bye
but he haue the marke of the beast. Apoc. 13. d

¶ How be it because that our mat-
ter maye be well buylded, clerely vnder
stand & proued. It is necessary to touch
declare & shewe in perticuler some poin-
tes of abhominacion that be fonnde in
this Masse. For to shewe al it is almost
impossyble, and I beleue that no man cā
do it, and yf any had power gyuen for to
do it, it behoueth him to haue a verye
great boke, so moche malediction is en-
closed therin/and detestable perdition.
Notwithstandinge that to manye it se-
meth precious and faire. But as it is
written in S. Luke. That which is hygh Luc. 16. d.
vnto men, is abhominacion afore God.
And S. Paul dare well saye that the an 2. Cor. 11. b.
gell of Sathan transfigureth him self in
to an angell of lyght, The which in this
place

place is very greatly fulfilled, whan vn-
der the shadowe of holynes, vnder appa
raunce of veritie, so moch lyenge and fal
senes in hypocrisie is founde and which
is worst of all, this euyl is so gretly spred
a broade, this canker is so moche sowen
throughe all the body of Christendoume.
This miserable herbe hath spred the ro-
tes so farre, that vnto man it is impossi-
Luc.18.d. ble to remedy it, but that whiche is im-
possible to man/is easy to the Lorde god
Therfore retourne we to him, and with
a meke herte praye we him that it will
please him to beholde vs in his mercye,
gyue vs his blessing, and open our
eyes in suche wyse that we
may clearly knowe the
verite. Amen.

✠ ✠

¶ First a declaratiō of the dayly sacrifice, that the sacrifiers geue, to acknowledge in their Masse to be done for the salvation of the people.

THese sacrifyers than as not contente with the voluntary and holye sacrifice, by the whyche Jesus Christ that is the very lābe and most holy innocente, and withoute spot the whiche alone taketh awaye the synnes of the worlde, hath offered for vs to God his father him selfe, hath gyuen his lyfe, and shed his blonde for oure redemption, makinge an ende and consummation of all outwarde and visible sacrifice, yet as reputinge that vnsufficiēt puttinge theym selfe in the steade of Jesus Christe, they haue a Masse, or in their Masse made and inuented a visible sacrifice as they haue sayde vtyle and profytable for the redemptyon aswell of the quicke as the dead, whiche is playnly against the holy scripture and an outragious contemneme nt, and a right renoun

Ihon. 1

tinge of the death and passion of Jesus Christe, whiche shortly is easy to be shewed.

Heb. 7. In the .vij. Chapiter of the Epistle to the Hebrewes, in speakinge of Jesus Christ, amonge other thinges it is written. It was conuenable to haue a Bysshop/holy/innocent separate frome sinnes, and hygher than the skyes. That is to saye, ouerpassinge all vertue and power of pure creatures, the whiche hathe no nede (as the Priestes) to offer euery daye sacrifice, firste for his synnes, than after for the synnes of the people. For he hath done this, in offeringe him selfe ones. Notably he hath done in offeryng him selfe one tyme, for neuer was suche an oblation, nor neuer shalbe agayn, but as fully sufficient hath for euer in al sufficed ones for all.

Heb. 9. b. In the .ix. Chapter of that same Epistell it is sayde thus. Christe beinge the hygh priest of the good thinges to come entred in by a greatter and perfyter tabernacle, not made with handes, that is to saye, not of this creation, and not by the blonde of gotes or of Calues, but by his

his owne precious blond, is once entred into the sanctuary and hath founde eternall redemption.

Here agayne he saith, that by his presentinge ones, eternal redēption is made and accomplyshed. Wherby it is very euident that for our redēption we haue no nede of these sely sacrifiers, offringe & sacrifienge dayely for them selfe, and for vs, as yf they were our redemers. Therfore yf we will not renounce the oblatiō of Jesus Christe, or repute the same vnsufficient, which is cleare and manifeste by the texte of the same Chapiter / as it is sayde afterwarde. Jesus is not entred in to the sanctuarye made with handes (which are but similitudes of true thinges) but chiefly in heauē, to thende that now he may apeare for vs before ỹ face of his father. And not because that he offred not him selfe oftētymes for (he saith after) he shulde haue suffred often sythe the beginninge of the worlde. But now in the consummacion of the worldes he hathe appeared by his Sacrifyce, for the destructyon off Synne, and as it is ordeynedde of men for to dye once, and

Hcb. 9. b.

Heb. 9. d

after that cometh the iudgement. Euen so hath Christ bene offered once to abolysh, ẏ synnes of many. Here is certainly a very eypresse text, where it saith clearely that Jesus Christe offereth not him selfe many tymes, for then he shulde dye many tymes. For Jesus Christ to dye & to be offred to his father, is al one. Now he shall neuer dye, wherby he shal neuer be sacrified, and in sacrifice he will neuer offer him selfe. Than it foloweth well ẏ men can not offre and sacrifye him. For yf he offre not him selfe, how may other offer him.

Christ to dye and to be offred to his father is all one

And it maye not be sayde, that the sacrifice that is made now, is the memory of that first sacrifice. Wherby moreouer it foloweth, that all oure sacrifiers ẏ make the people to beleue, that they present and make sacrifice for the quicke & for the dead, yea and yet (to be the more galant) onely for them that they please to chuse and name, be therfore (as it apereth manifestly) seductors, begylers, & lyers. For certaynly by the death of Jesus Christ all visible sacrifice is ceased, & the state of sacrifiers is exspired. Wherfore

fore they are shorne in vayne, and disgui
sed for nothinge els but that they maye
be knowen for to be foles vnwytty, and
voyde of all brayne. But for more am=
ple probation, it behoueth to consydre ye
x. Chap. of the same Epistle, where as al Heb.10
most ouer all, is made mencion of the ho
ly sacrifice of Jesus Christe: the whiche
hath made an ende of all sacrifices, so yt
neuer a sacrifice visible abydeth. And a=
monge other thinges it is sayde thus in
the person of Christe. Beholde I come Heb.10.a
Lorde God to thende that I maye do Psal.39.b.
thy will, than foloweth. By the whiche
will we be sanctified by the oblation off
the body of Jesus Christ once for all.
Than after it saith. For by one oblation
he hath made for euer them that are san
tified, perfit. And also the holy ghost te=
stifieth it. For after he saith. I shal haue
no more mynde of theire synnes nor off
their iniquities. And where there is re=
mission of them, there is no more oblati=
on for the synne.

☞ And for because that excuse of ig=
noraunce be not in vs, let vs consydre
what these blynde sanctifiers heretofore

haue sayde. That very true it is, that Jesus Christe had geuen his body in sacrifice, principally for the synne of Adã (& as they saye) for originall synne, but not entierly for synnes that be committed actually, daye by daye, which is none other thinge, but for to saye and blaspheme ỹ our Lorde Jesus Christe hath not made and founde entier and perfyte redemptiõ. And therfore they saye (as yf they were adioyned or knit with Jesus Crist for to helpe him to make our redemptiõ and that they were our redemers,) that they offer to God in their Masse, a sacrifice for the remission of our synnes, whiche is a meruelous boldnesse, and a vnhappy arrogaunce. For the which to abate and put downe in the sayde Chapiter, forthwith it saith after this maner. Yf we synne willinglye after ỹ we haue receyued knowledge of veritie, there is lefte vs no more sacrifice for synnes. The which wordes (in what so euer maner that any will take them) be so cleare so quicke and myghty, that it cannot be ynough meruelled at, how the worlde hath bene so abused, blynded, and decey-

ued

ued to suffre, as yet willynglye, suche sacrifice, or to presente any sacrifice visible and outwarde vnto the Lorde God, for our synnes, seynge that so constauntlye, so myghtely, so many tymes and often the sayde holye Apostle affirmethe and saithe that there is no more sacrifice, nor neuer shall be. For after Jesus Christe, it behoueth not to loke for any other sacrifyer. But it hath behoued, and so god hath permitted, that Sathā by him and his ministers haue seduced the worlde, a fewe excepte. For it was afore spoken and Prophecyed that manye shulde be thus wasted and deceyued. *Mat. 24. b*

And finallye for to manifeste the power, glory and magnificence of the soue reigne Lorde, the whiche by the soumde of his worde, and by the spirite of his mouthe, shall putte to ruyne, and ouerthrowe the reygne of his enemyes, that is to wytte, Antychrist, the Worlde, hell and Sathan. *2. Thess. 2. a*

Alas is not this a great mysery to this vnhappy worlde, to haue so greatly dispiseddе these fore alledged sentences.

to haue contemned them in this wyse, and so couldly passed theym ouer without any other aduisement, neuer willing to consyder that there is great difference betwene sacrifice and testament. For whan we offre a sacrifice to God, we gyue a present to him wherby it is very euident that whan we take and receyue of him any thinge, that it is no sacrifice but a liberall gyfte and pure mercy.

☞ And who than is so blynded that he seeth not here clearly that by gyft of a testament, confirmed by the death of ỹ testatour by greate loue and charitie, he hath wholy gyuen him selfe vnto vs? S. Luke toucheth it at the quicke, when he saith thus. This cuppe is the newe Testament in my blonde that shall be shed for you. Testament he saythe, not exemple to do sacrifice. At this poynt they haue very yll thought, whan by forgetfulnes (to the ende that I saye not myse vnderstandinge) suche a gyfte they haue willed to chaunge it into sacrifice. Yf we will do sacrifice, let us do that S. Paule saith, & beleue his diuine counsell, where he saith thus. I praye you than my bre-

Heb. 9. d

Luc. 22. b

Rom. 12. a

thren

then, by the mercye of God, that ye offre your bodyes in a lyuely sacrifice, holyly, pleasaunt to God &c. To such sacrifice we be all ordeyned of God, prieستes and kynges without beynge shauen, shorne, ceremonies or disguised. Not for to offre his sonne vnto him agayn. For to offre vnto him suche offeringe, we be to vnworthye, to vyle and infecte, for as moche as he offred him self to his father for vs. 1. Pet. 2. b

☞ The which oblation for all tymes is right sufficient and perfyt, or els it behoued for to reiterat or renew it because it shulde be vnperfyte, or els certaynely inconuenient to seke any other, whiche by stronge argumente of Scripture. I shewe thus.

☞ In the Epistle to the Hebreues by dyuers argumentes it is concluded; that for the death of an hyghe Bysshop there must an other be ordeyned, and by the death of him another, and so consequently vnto the tyme that there come one entierly immortal, which is our only mediatour Jesus Christ. The which alwaye assisteth and prayeth for vs in ye Heb. 7. d

Note this.

☞ presence of God. Likewyse for the im-
perfection of the sacrifices of ỹ old lawe
it behoued euery daye to begynne, vnto
the tyme that one was offered entierely
perfyte and consummate, whiche muste
not be renued. The which moste holy &
most perfyte hath be made by our hygh
Bysshoppe and Pastour Iesus Chriſte
which offred hym selfe in sacrifice, & none
other thinge no better thinge nor none
so good coulde be founde before God.
All this is declared more at large in the
fyft sixt viij. and tenth Chapiters of the
sayde Epistle.

☞ Now I demaunde of all sacrifiers
Non est da- whether their sacrifice be perfyte or vn-
re medium perfyte, yf it be vnperfyt, wherfore abuse
they thus the whole worlde, and sell a
thinge that is nothinge worth. Yf it be
perfyt, why is it dayly renued, and so of
ten tymes by thoutandes begon agayn.
Put your selues forth pore sacrifyers, &
yf ye haue power to answer, answer, for
gladly I wold vpon this, heare your an
swere. The which I knowe that ye wil
1. q. never ☞ bringe forth *Ad Calendas Graecas*, that is
to saye never, after your honest custome.

☞ For

☞ For the thynges be so euydent and manifeste that a man oughte to be ashamed to saye the contrary, yet some wylye Fores all asshamed of theyr matter, to couere and excuse theire malice, to abuse and begyle the worlde agayne (as their maner hathe bene and is alwayes to resiste and gainsaye the veritie) do arrogauntlye defende it: as nowe are manye not asshamed to speake and properlye to saye they haue not done sacrifice, but onely haue offered sacrifice of prayse whiche is openlye againste the Canon of their Masse by the which they name and call this bread (after that they haue pronounced the wordes which they call Sacramentalles) holye sacrifice, holye Oblation, presented and geuen to God as the Sacrifice of Abell and Abrahan, and commonlye they call it *Corpus Domini*, the Holy hooste, and suche maner of names.

☞ Also for to praye to God and offre to him a sacrament of prayse, nedeth neither bread nor wyne, there nedeth neither

ther light nor candle, shauing or shering nor disguysyng with vnaccustomed and wyde garmentes, wherby they can no longer couer their abuse, their malice & errours by suche fayninges and legerde maynes, wherby alwayes they destroye themselues, hauinge so lytle wytte, that in so speakinge, they confounde it wholy them selues. For sacrifice of prayse is comen to al persones. Be it man womā or childe, they are all bounde to offre sacrifice of prayse. And by this meanes yf in their Masse be none other sacrifice but prayse, a woman might saye it, yea a lytle a Childe / which is directly against the accustomed doctrine. But it muste nedes be that suche lyinge dreames destroye it selfe.

Nowhare they sayde ouer all vniuersities Papalles that the Masse sayd or songe by an vnthrifty harlotte priest, was, and is as good, as the Masse of ỹ mooste holy priest, ỹ is. The which thing we confesse to be more verified and true than they wene. For the beste of them both is but wretchidnes, how be it their intention is to saye that, it cometh not

of the

of the vertu of him that doth such worke but by the vertu of the thinge wrought that is to saye, offered to God sacrificed and presented, and in their Latine they do saye. *Non virtute operis operantis: sed virtute operis operati*, that is to saye, not by the vertu of the worke of the worker but by the vertue of the worke wrought which is all falshode, dreames, and inuē-tions of men as aboue is effectually shewed.

¶ The seconde declaration is, whether in the Sacrament of bread and wyne there be transubstancia tion or not.

Furthermore to confounde errour after errour, notwithstandinge ẏ this firste pointe is sufficient to abolysh it euidently. I meane not the Sacrament of Iesus Christe, for it becometh me not, but this triūphant Papall Masse. The sayd sely pore sacrifiers as enchaimtours and ydle people which neuer estemed the holy scriptures and

and for to encrease and publysshe their folysh frenasy, scantly willinge to gyue place to the body of Jesus Christe, haue sayde, put in wrytynge, preached and taught, that after that they haue blowē or spoken ouer the bred which they hold betwene their fingers, and also ouer the wyne that they put in the Chalice, that there remaineth nether bread nor wyne but by transformation, or as they saye, transsubstantiation, the bodye of Jesus Christ is there vnder the accidentes of ye bread inuisibly hyd. And the bloude also vnder the accidentes of the wyne, beinge there no more bread or wyne whiche is a doctrine of deuyls, against al veritie, against all experience/ againste reason, and holy scripture, the which hathe amonge other thinges caste awaye and alienated frome the Christen lawe and religion almoste all the earthe, so full of wretchednesse is the Papystycalle doctrine.

☞ That this doctrine and sophistical determination procedinge of vanite and of dreames is entierly against the holye scriptures, it is euident and manifeste by

S.

S.Paul, S.Mathewe, S.Marke, & S. Luke. Where as all these witnesses off truth speake of the holye supper of Jesus Christ, they haue said and put in writinge that our Lorde Jesus Christe toke bread and brake it distributinge it to his Apostles and Disciples. First S.Paul saith thus. Oure Lorde Jesus Christ the same night in whiche he was betrayed, toke bread and geuing thankes brake it, and sayde. Take and eate, this is my body which is brokē for you. S.Mathew lykewyse sayeth in this maner. And as they supped. Jesus toke breade, blessed it, and brake it, and gaue it to his Disciples and sayde. Take and eate, this is my body. Saint Marke also, and Saint Luke haue written it in their Gospelles, where as they name the bread expresselly, and not the semblaunce of bread. 1.Cor.11.d. Mat.26.c Mar.14.c Luc.22.b

Item Sainct Paule in the place before alledged, after that he hadde made ample mentyon of the Institutyon and Ordynaunce of the holye Supper of Jesus Christe, sayde in this maner.

Lette man approne hym selfe, and soo eate off this breade, and drynke off this cuppe

cuppe, where as he saith not. Eate ye ye body of Jesus Christ, which is hyd vnder the apparance of bread, but openly, purely, and symplye he sayde/ eate ye of this bread. Nowe it is certayne that the Scripture hathe no discrete, and that in it/is no fayninge. And notwithstanding these blynde felowes haue bene presumptuous and bolde that they durste diffine and determine againste S. Paule and other Euangelistes that there is neither bread nor wyne, but onely the similitude of bread and wyne. Also in the Actes of the Apostles it is wrytten thus.

Act. 20. a. And on a Sabboth daye, when we were assembled to breake breade/ where as it is not wrytten semblaunce or lykenesse of bread. And S. Paul in an other place saith. The bread that we breake is it not the participation of the bodye of Jesus Christe. The which in so manye eminent places the holy scripture pronounceth & saith expressely to be bread, not a shape, or kynde, apparance, or lykenes of bread Wherfore on payne to be condempned of God, we muste simply beleue it to be bread, and not lykenesse of breade onely

for

for (as it is sayde) in the holye scripture is no fayninge.

☞ True it is that the faithfull Christians well understandinge the dignitie off the Sacrament, take the bread Sacramẽtall, not as commune bread, vulgare and vsuall/but as bread sanctified, apointed, and ordeyned to diuine vses: because ye in this moste holy action the spirite and soule of the faithfull shoulde be nourysshed, that is to saye, knyt, ioyned, & vnied by speciall operation to his propre lyfe/which is his pastoure and onely sauioure Jesus, and that inuisible for the tyme of this mortall lyfe, by intelligence and contemplation of Faith: whiche in the lyfe to come, shall appeare withoute coueringe of Sacrament, openly, actually, really as our redemer, hygh Byshop kynge and sacrifyer ordeyned of God his father vnto the consummation of all thinges.

☞ Saynt Ciprian Martyr, one of the aunciente doctours and the fathers of ye Church, in a sermon that he made of the Supper of the Lorde that beginneth.

Suscitati Lazari. Hierosolimis in crepusculo

erat rumor, By hyghe & longe sentences that whiche I haue touched shortely, amonge the which he sayde thus, *Panē angelorum sub Sacramento manducamus in terris, eundem sine Sacramento manifestius edemus in celis*, That is to saye/we Christians eate the bread of aungels, whiche is Christ the lyuinge God vnder the sacrament in earth, but we shall eate it in heauen manifestly without colour of Sacrament. And what he vnderstandeth by eatinge him, he him selfe declareth it in the same sermon, sayinge. *Quod est esca carni hoc anime est fides, quod cibus corpori, hoc verbum spiritui.* That is to saye. That which the meate doeth to the flesshe, the Faith doeth it to the soule, and ý which the meate doeth to the bodye/the worde of God doeth it to the spirite. As touchinge the propriete of bread it is wel to be noted. The nature and condition off bread and wyne (as to their first constitution) is to nourysh and fede the body But it hath pleased the Lord to ordeyne them in his holye Sacramente, to an other and more excellent operation, whiche is, that to the well vnderstandinge &

faith

faythfull persone it liuingely and repre-
sentethe (not to the sence of the body,
but to the soule and spirite) actuall ta-
kynge, quicke knowledging, and mynd
of the body of the Sauioure of oure soul-
les, delyuered to death for vs, and of his
precious bloude shedde for oure redemp-
tion/which be two sundrye thinges.
For the bodye myghte well haue dyed
without effusion of bloude, as we se
dayely manye dye. But by his greate
mercye it pleased him for to do both for
vs. That is that he hath tasted death as
to the body/and not onely that, but also
wolde shedde and offre hys precyous
bloude in pryce of oure redemption.
And therfore becauls that in his Church
shoulde alwaye be hadde the remem-
braunce of these two admirable workes
he hathe ordeyned this same holye Sa-
cramente, whiche is the consummation
and ende of all other in two visible thin-
ges, that is to wytte in bread and wyne,
the which thinges shulde neuer be sepa-
rate, as they haue done in the Popysh
Churche, which is a great wyckednesse
and extreme sacrilege openly against

Institution and ordinaunce of Iesus, & so expressely and so euidently had cõioyned them. But what care vnkynde people, enemies to the verite, for the ordynances therof, for they be wyse and not vnwytty. If Saynct Paule were alyue & how he wolde crye against such a cursed abuse, so wolde Saincte Austyne, S. Cipryan and all other induced with the good spirite.

But to returne to the purpose, it is certayn, that of the same bread which they had vsed in eatynge the Lambe off passinge foreby, called the Paschal lambe Iesus Christe toke, and brake, sayenge, take, eate, this is my body. Wherevpon in the Sermon afore sayd, this good doctour Cypryan sayde thus. *Ante verba illa, cibus ille communis, tantum nutriendo corpori commodus erat, sed ex quo a domino dictum est, hoc facite in meam commemorationẽ &c. Panis iste solemni benedictione sacratus ad totius hominis vitam, salutemque proficit.* That is to saye before the wordes of Iesus Christe, this meate that was common/auayled to fede the body onely. But syth that the Lorde had spoke, this

Luc. 22. b.

bread

bread consecrate by solempne blessynge profyteth to the lyfe and entier saluatiō of man. This bread than by one suche & so singuler application, so hygh, solemne and excellent blessynge is chaunged and altered, not in corporall sence, but to intellectuall spirite, not of kynde or substaunce but of operacion of nature, of signification, dignitie and office/ yea to the faithfull, but nothinge to the vnfaithfull but perdition.

¶ The which thinge yll vnderstand hath gyuen occasion to the scholemen at this present tyme, curiously and vayneły to dispute, that is to wytte, whether ye accidentes maye be separate & remayne without substaunce, substaunce without accidentes, and other dyuers allegaciōs whiche are not to the purpose of Jesus Christ/ nor of his churche: but serue to confuse and amase the worlde, & to bring the Christen religion to sclaunder, mockery and irrision, for of one inconueniēce (yf it be not withstande) manye other will folowe.

¶ Who maye than any more sustayne suppoꝛt, and endure suche folke, ye which

as presumptuous and arrogaunt, without feare or reuerence haue ben so bolde to conclude that there is neyther breade nor wyne, but haue dreamed and inuented a wanton and a newe terme of speakinge, that they haue called (as is aboue spoken) transsubstantiation. The whiche in the holy Scripture was neuer readen. For by the sayntes and good fathers of the primatiue churche imagined. Wherby as enemyes of God and his worde by very right they ought to be expulsed and cast awaye, or the better and fayrer to speake, as pryuy the fooles they ought to be contempned and dispysed.

Now be it yf any shulde demaund theym by what veritie suche a thinge is done. They will answere forthwith, by the doctrines of their scholes / that it is in the vertue of the Sacramentall wordes, proferred and pronounced ouer the bread. In suche wyse, that yf there were no body that understode, or hearde the sayde wordes, that neuertheless the said transsubstantiation wold folowe, so that the sacrifice hadde his full strength with matter conuenable &c. But certaynely

I greatly

I greatly wonder and haue pitie on thē that they be so blynde and haue not so moche vnderstandinge, to consyder that our Lorde spake not to the breade whan he sayde. Take, eate, this is my bodye, For he spake not to the wyne, As Saint Luke reciteth, whan he wrote, And he toke the cuppe and gaue thankes, & sayd Take ye it and distribute amonge you, Also afterwarde lykewyse he gaue ỹ cup after the supper sayenge, This cuppe is the new Testament in my bloud, which is shed for you. In the whiche wrytinges and all other of the newe Testamēt this matter is very euidēt that he neuer spake to the breade nor wyne. Than it maye be well sayde, that these felowes be very vnwytty, hyding in secrete aūde not willinge it to be heard and vnderstande of any, to blowe & speake thus ouer the breade and wyne. Wherof oure Lorde Iesus Christ neuer gaue to them neyther ensuple nor worde. But it is ỹ custome that alwayes one errour engēdreth an other errour. *Luc. 22. b*

¶ The .iij. declaration is of the assistence or corporall presence of Jesus Christe in the Sacrament of bread and wyne at the Masse

IN this poynt more than in any other they haue fayled and erred greatly, what they sayd, wrote, preached, gaue to vnderstande, and taught that in the steade of bread and wyne (as they saye) vnder the shapes or kyndes visible, whyte or blacke, yelowe or red, it is all one, the body of Jesus Christ is really and in dede, entierly, corporally and personnally in flesh and bone, as greate and perfyte, as presently he lyued. And in this wyse they haue prouoked almost the vniuersall worlde to manifeste and open ydolatry. Against the most importable abusion it behoueth to resist mightely with the holy scriptures.

And first of all, we must reteyne and note well the article of our faith, that Jesus Christ dyed for our sinnes, and arose

Rom. 8. d.

for

for our Justification. And after his resur
rection ascended into heauen, and sitteth
on the right hand of his father, reigning Phil.2.b
in maiestie, to whome all power is geuē
in heauen, in earth, and in hell. That he Act.1.b
ascended into heauen visible in the pre-
sence of the Apostles and Disciples it is
certayne. Of the whiche wonderfull as-
cencion they were faithfull and true wit
nesses, as it appeareth in the Actes of ye
Apostles, and by S. Marke in the laste
Chap. of his Gospell. Also S. Paul wri Col.3.a
tinge to the Colossiens saith in this ma-
ner. If ye be ryssen with Christ, seke hea
uenly thinges that be aboue, where crist
is sittinge on the right hande of the Fa-
ther. It folowerh well than, syth that Je
sus Christ is aboue in heauen sitting on
the righthande of his father, that he is
not here in earthe betweene the Priestes
handes, nor closed in a bore or aulmery,
for his body was neuer but in one place
at once.

Therfore yf his bodye be in heauen,
for that tyme it is not in earth, and if he
were in earth, it shulde not be in heauen
for of certayne, a very perfyt body is but
in one

in one place at ones as I sayde afore, & it is no nede to dreame or allege any miracle of God, and saye, that God is almighty to make it be done, and to multiplye it at ones, in sondrye places, for ỹ is the rainge imagination of man without foundacion of scripture. And that God maketh suche a multiplication, we haue none assurance of scripture, nor devine promyse.

Argumentum a posse ad esse nihil concludit.

Wherfore to saye. God maye do it, ergo he doth it. That sayinge is nothing worth, for here is no question of the power of God. And it is all certayne that God hath the power to make all the Asses Oxes and Mules in the world for to speake, as he made Balaams Asse to speake, how be it he doth it not.

Num. 22. a. 2. Pet. 2. c

Moreouer we haue neuer red in holy scripture that he hath multiplyed and put at one tyme one body in sondry places. But rather made it to trãsporte fro one place to an other at his pleasure / as

Dani. 14. f.

appeareth of Habacuc, that by the aungell was incontinent borne from Judea into Babylon: but whan he was in one

place

place, he lefte the other. Lykewyse it is
sayde of Philippe, after that he had bap Act. 8. d
tised the gelded man a man of auctho-
tie with Candace Quene of the Etho-
piens, that the spirite of oure Lorde ra-
uyshed him sodeynly, and was foumde
in Azoto.

But that one onely body hathe bene
in sondry places at once, was neuer red.
Wherfore to saye that God doth suche
a miracle without apperteynynge, with-
out sighte of anye thinge, without any
knowledge, the folish dreame is to great
The workes of God be manifest, cleare
open, and certayne. He neuer dyd mira-
cle on any matter body without manife
stinge it. The workes of God be not co
uered (speciall whan they concerne bo-
dyly thinges) but as I sayde, be cleare &
open. Than to saye and affirme suche a
miracle without euidence & right greate
certitude, is greately to erre, and to con-
streyne the people to beleue it by fyre,
water, bloud shedinge, death, prisonmēt
cordes and hangmen, is moste cruell ty-
rannye. Moreouer we haue infallible cer

tifica

tification by the holy scripture, of the co
uinge of the sonne of man, that whan it
wolde please him to depart from heauen
he shulde be visible and manifest. For as
Mat. 24 S. Matthew saith. If any say vnto you
Christ is here, or there, beleue him not,
for as the lightninge yssueth fro the east
and appeareth vnto the weast, so shal be
the comminge of the sonne of man. And
therof the holye aungelles of God gaue
Act. 1. b greate witnesse whan they sayde to the
Apostles. Ye men of Galile, what stand
ye thyll beholdinge the skye? This Je-
sus that is receyued frome you into hea
uen, shall come as ye sawe him ascende
to heauen. That is to wytte openly, visi
bly, clearely, and manifestly, not hyd, co
uered, wrapped or clothed with bread or
dowghe.

And yf all this be answered by sophi
sticall fantasy, that it is vnderstand alon-
ly of the comminge at the daye of iugemēt
and not in the Sacrament, wherfore (as
they saye) he remayneth with vs in bo-
dy and soule perpetually although that
he hydeth him, & sheweth him not, this
is a sayinge at will, wherwith they haue

abu

abused vs in tyme paste, whiche sayinge was easye and lyghte to beleue, here before when we beleued it by the seductiō of hypocrites.

Also that sayinge is a blasphemynge, and maketh Iesus Christ a lyar. Which saith expressely, that we shal haue alway poore folke with vs, but we shal not haue him alway, The which wordes we must necessarely vnderstand, of his body, and of his humanitie. For as touchinge his holy spirite it is ouer all/ and alwaye w̄ them that be his, as it is sayd in S. Mat thew. Beholde I am with you to thēde of the worlde. Mat. 26. d Mat. 28. d

Now is this an ouer dullynge & darknynge of the spirite and vnderstandynge of the people, to bynde them and cause them to stop and stey at a lytell bread, at a thinge visible and corruptible, to cause them to seke him there corporally/ whiche is of soueravn maiesty in triumphāt glory. For now he is glorified and oute of his infirmitie, and neuertheles, they puttinge and holding him (as they say) thus in a lump of doughe, compell men to worshippe a God of their makinge, lyke

lyke as a Dominican sayd sometyme, in the cite of Geneue and openly preached that he made him selfe as lytle as a Pysmyre. And yf it were not that the matter is so earnest, and that I haue doulor for the folyshnesse of suche one graceles I coulde not abstayne me for laughing.

But in leauinge the foles in their foly, I wold wytte, what utilite or profyt might come to vs, that he were with vs really in a lytell morsell of bread so hyd? whan he him selfe sayde, yf he ascended not to his father, that the holy Ghoste shulde not come, and when he was ascēded into heauen, that he wolde send him which he dyd at the daye of Penthecost and dydde sytte also on them that pleased him. Ihon. 16. a.

To be briefe this Popysshe doctrine is cause of the vniuersall destruction/ almoste of all the worlde. And they ought not for the coueringe of their lyes, & the better to exercyse their vnsaciate auarice for their pryde, their marchaundyse, and rapine and for to gyue some apparence and colour to their matter, for to alledge or bringe

in bringe forth these wordes. This is my body, that is gyuen for you. For by theym none other thinge is shewed but Sacramentall presence in the bread and wyne not as it hath be sayde vulgare or commune, but significatiue and Sacramentall, which is and ought to be taken in great reuerence in remembraunce off the death and Passion of Jesus Christe, representinge the burninge loue greate charitie wherewith he loued vs, and his holy spirite, wherewith he hathe quickened vs.

Betokeninge also the loue that in very charitie we ought to loue eche other, as membres of one body, whereof Jesus Christe is the heade, and that it is so, the same wordes gyue knowledge thereof. For it is certayne, that, that whiche we do se, that is to wytte, the breade, or, as they saye, the whitnes of bread, is not ye body of Jesus Christ.

Therfore yf any say to me. It is true that whiche is sene is not the bodye, but vnder that or within that whiche is sene the body is conteyned & enclosed really.

This

This is well gloſed, and thus they alter the purpoſe, and the wordes of Jeſus Chriſt, that thei be no more take in their purenes and ſimplicitie, as he ſpoke the without gloſe or addition, for he ſayde not under that or within that, is conteyned my body, but ſimply ſayde. This is my body, as it was ſayde of the Paſcall Lambe. This is the paſſage of the Lorde God. And neuertheles it is very euident that the Lambe was not the paſſage, but that onely it betokened the paſſage. In this maner alſo the bread is not the body, but it ſignifieth and repreſenteth the body, as in an other place it is ſayd, that Jeſus Chriſt is the ſtone, how be it it is certayne that he was not the ſtone, but that by the ſtone he was ſignified or repreſented. To this purpoſe ſaith S. Auſtyne thus. *Res ſignificantes accipiunt nomina rerum ſignificatarum. Non enim dicitur: petra ſignificabat Chriſtum, ſed abſolute dicitur petra erat Chriſtus.* That is to saye, Thinges bearinge ſignifications take vpon them the names of the thinges that be ſignified. For it is not ſayde, the rocke dyd ſignifie Chriſt, but is ſayde, precisely

Exod. 12. c.

Lambe
Paſſage

1. Cor. 10. a

the rocke was Christ. In lyke maner of speakinge he sayde. I am the true vyne. *Ihon. 15. a*
That is to wytte. I am signifyed by the vyne.

☞And aboue all this is to be noted, For it is wrytten, he beleued the worde of the Lorde, & it was reputed for righte ousnesse, & accorde was made betwene him and the Lorde, of the which Justification and accorde was gyuen vnto him the signe and token of Circumcision, and in ordeyninge the sayde token, the Lorde God sayde vnto him. *Hoc est pactum meũ.* This is myne accord or couenaũt. Howbe it it is very euident that the sayde incision or circumcision was not the sayde accord or couenaumt/ but it was onely ỹ signe of the accord or couenaumt. Wherfore yf I shulde aske of a lerned persone the perfyte vnderstandinge of these wordes, this is my couenaunt. He wold say to me, this is the signe of my couenaumt Lykewyse, I wolde saye to him of this. This is my body, this is the signe of my body. For it is all one maner to speake, so hyghely and perfytlye in all thinges, lyke as there is no man that coulde rea- *Rom. 4. a* *Gen. 47. b.* *Circumcisiõ* *Mat. 26. d* *1. Cor. 11*

sonably saye to the contrary. Other textes ynoughe there be in holye scripture, where suche maners of speaking is used wherby it was not necessary thus hardly to take this texte after the letter. *Hoc est corpus meum*, that is to saye: this is my body without swete mystycall and spirituall knowledge, but it hath behoued so to do for to greace and fatte the belyes of these fat bulles, and rauysh the worlde in admiracion.

Also because the iuel of abominacion shulde be arayed in the holy place, and
Dan.11.b. that thereby the man of pryde and of
2.Thess.2.a synne and he of whome the cominge is after the operacion of Sathan in all power and signes, lyenge miracles & wonders, shulde be exalted and worshypped as God.

☞ Notably the holy Apostle dyd say signes and lyinge wonders. For in this Masse and blowen breade greate wonders, lowde lyes he hathe imagined. Is it not well dreamed, well lyed, and raued to haue sayde that all the accidentes off the bread, and wyne as whitnes, roundnesse

nesse, weight, tast, sauour moystnesse &c. be and remayne there without subiecte, that is to wytte, without foundatiō and substance. Is not this very hardely spoken, to saye, that they holde, ẏ they beare and that they close the bodye of Iesus Christe, all of his heyght, all entier, all a lyue in flesshe and bones thus and so, & whyther they will.

I demaunde ones agayne, what meaneth, and willeth this sely sacrifyer, whā he pronounceth the wordes ouer the breade: sayinge. This is my bodye, leauinge the rest of the texte Euangelicall, and addeth presumptuously this worde *Enim*, sayenge. *Hoc est enim corpus meum*, ẏ is to saye, for this is my bodye. The whiche worde, *Enim* (or for) none of the Euangelistes did adde wherein they enterprise vpon the worde of God. Yf the sayde sacrifyer wyll saye that it is his owne bodye, that is hydde vnder this whytnesse and kynde of breade, it is certaynely a foule and a stynkynge thinge. Yf he shall answere that it is the bodye of ẏ Lorde Iesus Christ, wherfore sayth

he not than. *Hoc est corpus Christi*, that is to saye this is the body of Christe. Because it might be vnderstande, what he sayde. And yf he say, that he reciteth the wordes only, or that he reciteth the wordes that Jesus putforth takinge thē materially, or by maner of nothinge. To ẏ I answer, that wordes taken materially (by their owne scholasticall doctrine) signify nothinge.

☞ Moreouer I aske of them, where they haue promes and assurance of God that euerye tyme and as often as they shall pronoumce suche wordes, that ẏ body of Jesus Christ all sodenly shall descende betwene their handes. Yf they alledge this texte. *Hoc facite in commemorationem meam*/ that is to saye/ do this in the remembraunce of me: it is not answered
2. Chro. 11. to the purpose. For it is right manifeste that he speaketh not there and maketh any commaundement, that he shulde do sacrifice, but of the commeastion and eatinge of the breade, whiche oughte to be done in the commemoration of the lorde death and Passion of oure Lorde Jesus Christ, in shewing the same (as S. Paul

saith

faith) tyll that he come, that is to wyt, openly and manifestly at the great daye of dome, and ought not to stay so moch at this verbe substantiue *Sum es est*, that is in Englysh, Am, was and is: willinge to conclude, that he is there corporally/ because he sayd, *Hoc est corpus meum*, this is my body. For this verbe substantiue all be it that it is expressed, yet proueth it not bodyly presence, but mistricall & spiri tuall, lyke as he sayd. Where two or thre be gathered togither in my name there am I in the middes of theym. *Mat. 18. c.* He sayde expressely, *In medio eorum sum*. And neuer theless it is very certayne that he meaneth none other thinge but his ghostlye or spirituall assistence, not personnallye/ or corporally, as these papistes haue preached that not only Jesus Christ is there present really in bodye and in soule, but also (that more is) the angels and saynts, and all the celestiall court. Wherein they shewe playnly the efficacy of their errour, wherein they be fallen, and haue not so moche vnderstandinge to knowe that they confounde them selues. For lyke as by their sayinge, they put & mul

tiplye the body of Jesus Chriſte in ſondry places at ones, ſo muſte it be than, ẏ all the Aungels & all the ſaintes of God be in dyuers places at ones. And yf they be ſo aſſhamed to conſyder it: I woulde lerne of them the texte of the worde of God, where they foumde this, and yf it were ſo that they haue none, I deteſte them as dreamers and curſed lyers.

☞ And yf we bringe forthe the ſixte Chapiter of S. Jhon, where as he ſaith I am the lyuynge bread which is deſcended frome heauen, yf anye eate of this breade he ſhall lyue eternallye. And the bread that I ſhall gyue, for the lyfe of ẏ worlde, is my fleſſhe. That afterwarde he ſayde, excepte ye ſhall eate of the fleſh of the ſonne of man, & drinke his bloude ye ſhall haue no lyfe in you. He that eateth my fleſſhe, and drinketh my bloude hath lyfe euerlaſtinge, and I ſhall reyſe him vp agayne in the laſt daye. For my fleſſhe is verye meate and my bloude is very drynke. To this allegation I aunſwere, that in all this Chapiter Jeſus Chriſte manifeſteth and declareth, him

ſelfe

selfe suche as he is and was, ỳ is to wyt our lyfe and onely gyuer of lyfe.

¶ Moze ouer he willed to take awaye the folysshe ignoraunce of some poore blynde folkes that folowed hym for none other thynge, but that they thought that he wolde fede them bodyly without any moze labource, because he hadde nourysshed them by the multiplication of .v. loues, at one tyme, and of seuen at an other in the desertes. Other (as it appeareth in the same sixte Chapiter) esteemed him the sonne of Joseph. And by this contempned him without esteminge anye thynge of him, but that he was a man, and nothinge of diuinitie they knowledged in him. The whiche onely Deitie feedeth and nouryssheth oure soules and spirites. Wherfoze because they shoulde not pretende any ignoraunce, and that they shoulde not excuse them of synne, he sayde vnto them. I am the lyuing bread which descended frome heauen. That is to saye, from eternitie in temporalitie, by the onely mercy of my Father, without meryte off

Ihon.6.c
Mat.14.b and.15.d

any creature, he sayd then. I am the lyuinge bread that is descended from heauen, as yf openlye he had sayde, despyse me outwarde almothe as you will, yet am I other then ye wene, ye se the body withoute, that ye do despyse: but in the same abydeth the plenitude of diuinite.

Therfore it foloweth, the bread ẏ I shall gyue for the lyfe of the world, is my flesh. The which he hath plentuously accomplyshed by his death. In the which for to quicken vs, he hath willyngly gyuen him selfe in perfite sacrifice, offeringe him selfe by great obedience w a burninge loue to his father, for oure redemption. And right properly he calleth his fleshlye bread/ heauenly bread and lyuinge bread, because that he and his Father be one selfe thinge. In the whiche signification, the holy Apostle calleth Jesu Christ an heauenly man, or otherwise he shulde not be our lyfe and nourishinge. And in lykewyse as ẏ bread is not made for it selfe, but for the nourysshinge of other, so Jesus Christ the verye sonne of God is made man for our redemption & lyfe, as it is sayde. *Verbum caro factum est.*

Coll. 2. c

Ihon. 10. f.

2. cor. 15. f

Ihon. 1. a

that

that is to saye, the woꝛde became flesshe Yea yf that by lyuely faith, and assured and stedfast confidēce we be vnyted and knit to him. Then the verye true intelligence and right certemtie of this Chapiter, is nothinge of the coꝛpoꝛall and carnall eatinge: but of the spirituall commeֵֵֵ

for to defende their fantasy. The which by the same Chapiter is lyghtly and spedely shewed, yf it please you to consyder it well.

☞ In a certayne texte he sayde thus. Who so euer beleueth in me hathe eternall lyfe, and I shall rayse him vp again at the laste daye. In the other texte he saith. Who so eateth my flesh and drinketh my blonde hathe euerlastinge lyfe, and I shall rayse him vp agayne at the last daye, wherein it is manifestely sene, that by these two textes, all is one thing of the faith and of this eatinge, and he that beleueth in Jesu Christ, eateth and drinketh the bodye and blonde of Jesu Christe spritually, Or elles the first proposition, That is to wytte, that (who so euer beleueth in Jesus Christ, hathe the lyfe euerlastinge) shoulde be falsified by this (thirde) that foloweth. Verely, verely I saye vnto you, yf ye eate not the flesshe of the sonne of man, and drynke not his blonde, ye shal not haue the lyfe in you, how be it afore he affirmeth that who so euer beleueth in him, hath euerlastinge lyfe. Whereby it foloweth infallyblye,

Ihon. 6. e

Ihon. 6. f.

lybly, that to eate ỹ flesshe, and to drinke the blonde of Jesus Christe, to come to him and beleue in him is one self thinge and there is no man lyuynge, how subtyll that he be (yf he be not all out of his wytte) that can saye againste it, and that it is not true. Howe manye thousandes of children, yonge adolescentes & other personnes haue be and shall be in euerlastinge lyfe / that neuer bodyly dyd eate of this visible bread, nor drink of the chalice, and euermore the processe is generall, whan he saythe verely I saye vnto you, yf ye eate not of the flesshe of the sonne of man, and drynke not his blond ye shall not haue the lyfe in you. Wherfore it is necessarye to take and understande this texte, not of the vysyble and outwarde eatinge, but of the inuisible eatinge, which is the inwarde faithy. ☜ Note. *the vnfaithful eate not so.*

☞ Sayncte Austyne understode this well, whan in the persomne of Jesus Christ, and of the Jewes he wrote thus. *Illi putabant erogaturum se corpus suum. Ille dixit ascensurum in celum, vtique integrum*

Cum

Cum videritis filium hominis ascendentem vbi erat prius, certe vel tunc intelligetis quia non eo modo quo putatis erogat corpus suum vel tunc intelligetis quia gratia eius non consumitur morsibus. Item donec finiatur seculum sursum dominus est, sed tamen hic nobiscū est veritas domini. Corpus enim in quo resurrexit in vno loco esse oportet, veritas autem eius vbique diffusa est. That is to say. The Iewes thought that Iesus Christe wolde haue geuen them his body for to eate, & he answered them that he wolde ascende into heauen whole and perfyte, because they shulde knowe and vnderstand that they shulde not receyue it in such maner as they thought for his grace is not consumed by morselles. Moreouer vnto the ende of the worlde the Lorde is aboue. But the truth of the Lorde remaynethe here belowe with vs. For it behoueth ỹ the body of the Lorde which is ryssen, be in one place. But the truth of the Lorde spreadeth ouer all.

Fulgentius ad Thrasmi liber. 2.

☞ Item Fulgentius speakinge of Iesus Christ writeth thus. *Absens erat in celo secundum humanam substantiam cum esset in terra, & derelinquens terram quum ascendis-*

cendisset in celum. Secundum vero diuinã & inmensam substantiam nec celum dimittens quum de celo descendit, nec terram deserens quum ad celum ascendit. That is to saye. Christ by his humayne substaunce was absent from heauẽ, whã he was in earth and dyd leaue the earth, whan he ascended to heauen. But by his diuine and infinite substaunce he left not heauen, whã he descended frome heauen, nor also left not the earth, whan he ascended to heauen.

☞ I haue alleged these two auncięt doctoures not for to gyue authoritie, or by them to approue the truth of the gospell (for the vertu and power of ẏ word of God dependeth not of any creature, neyther in heauen nor in earth, and yf all the worlde were against it, it remayneth true euerlastingly.) But I haue onely brought them to shewe the, that whiche is sayd before is no new thinge, as these false Antichristes affirme, that alledge their lyes, dreames, and fantasies, setting a syde (as moche as in them is possible) the holy worde of God, by their gloses and traditions, by their distinctions and

luna

lunatike inuentions. After the whiche worde of God notwithstandinge (will they or not) all the Popishe ordre shall be iudged afore God. Wherby entierly to the same I do holde and steye me, castinge of all that is sayde by men, in that which concerneth diuine thinges without euident and true authoritie of scripture, after the whiche all Christen men ought to be redy to gyue aunswere, and to satisfye all men that aske them a reason of the hope, which is in them. Than seynge it is certayne, that Iesus Christ, as touchinge the bodye, is in heauen lyinge and reignynge, as Sayncte Peter wytnesseth sayinge. It behoueth certainly that heauen receyue him vnto ỹ tyme of restoringe of all thinges, that God hath spoken by the mouth of all his prophetes in the tymes past. We ought not to seke him bodyly in anye other place vnto the tyme that he shewe him selfe openly. Who that will not forsake all veritie of scripture, oughte to lyfte vp his herte vnto heauen with all his vnderstādinge and mynde, abydinge in humble desyre, the houre that it shall please him to transl

Quid hic dicent sacrifici

Act. 3. c

to transfere vs in to his reste. Not wor-shippinge here belowe any visible thing for the holy Scripture sheweth vs other wyse.

☞Also Jesus Christe in ordeyninge his holye supper, and the Sacramentall bread to his disciples, sayde simply. *Accipite, & manducate*/ that is to saye, take and eate, and sayde not. *Respicite, adorate* that is beholde and worshyppe. For neuer any of the Apostles inticed or prouoked anye to suche worshyppinge as the Priestes of Idolles haue done. From whose tyrranny it maye please the Lorde God in his stronge hand to delyuer his poore people. So be it.

☞And yf agayne (notwithstanding the thynges afore sayde) stubbornlye they doo replye these wordes of Jesus Christe. *Hoc est corpus meum*, That is to saye, this is my body, to be trwe, to that I aunswere, that there is nothyng more treue, so that it be well vnderstanden of vs, for it suffyseth not to alledge textes of holye Scripture, but yf they be well applied to the true knowledge of ỹ holy

Ghoste

Mat, 4, a, Ghoste well expounded and tryed. Or els Satan against Christ shuld triumphe yea and false Prophetes, Heretikes and suche folke as be against the chirche off God wolde beare him awaye.

☞ In conclusion of this matter it resteth, that euery one be well aduertised, that all that which we haue sayd in this party, is onely for to gainsaye their ignoraunces, that do maynteyne so fatte and grosse an assistence, and bodyly presence of Jesus Christe in the Sacrament with suche a multiplication, as they say. For it is not to be doubted, that Jesus christ assistethe not vs at his holye supper, but certaynly by a maner vnspeakeable and vnable to be tolde, and vnto vs for the tyme incomprehensyble. Of the whiche assistence he by his grace make vs partakers. Amen.

¶ The fowerth declaration, to vnderstande what the Masse is.

Thinke

THinke ye not (my deare brethren) that in speaking against the Masse, I doo speake againste the ordynaunce of Jesus Christ, or the Institution of his holy supper. But to the contrarye it is for to yelde and restore it into the puritie, whiche Jesus Christe by his goodnesse hath ordeyned and instituted it. For truely there is nothinge in maner sayde nor done in the Masse, but it is contrary to Jesus christ and his worde, the whiche lyghtly is to be knowen by this declaration.

☞ First this worde Masse is a newe terme to speake/of the which holy scriptures never made mention for suche vse. The which terme signifieth all ỳ whiche is sayde and done in the same frome the begimninge vnto the ende, comprysinge ceremonies, inclinations, songes, ringinges, melodies, sensinges, lightes, washinges, the introite, the confiteor, the kyrie, the gloria, the oration, one or manye, the Epistle, the graduall/the prose, alleluya, the Gospell, the crede great and lytell, ỳ per omnia, the Canon, the Sanctus, the

pater noster, the agnus, the post communion, the requiescant, or ita missa est, yea and a masse is solemnall or hye, or elles lowe or drye, one vnyuersall and for all soulke, another perticuler, and for the fraternities of patronage onely/one for the riche, wherin is moste ringinge, another for the pore, wherin is least ringing, one of the daye, another at pleasure, of the trinite, of the holy ghoste, of the fyue woundes, of the crowne of thornes, of Sainte Fraunces, of Sainct Austyne, of Sainte William, of Sainte George, of Sainte Roberte and a million of suche sortes, One for the tyme, another for the goodes. One to go a viage, another to come agayne/one for beastes, of Saint Hubbert for dogges, of Saynte Antonye for swyne and hogges, of Saynte Loy for horses &c. One for the lyuinge/an other for the dead, one for mariage, another for other fortunes. One of gaudeamus, another of requiem, one de vētre, another de terribilibus &c. And after as the Masse is, suche vestimentes is assigned. As louers and players denyse by coloures. That is to witte, yelowe for the apostles

Not forget ringe the huntinge Masse

Red

Redde for the Martires, Grene for the Confessors, whyte for the virgins, blacke for the dead or the soules / and so consequētly of other. It is a dreame to thinke therof.

Now it is so manifeste that the very blynde foulkes maye se that of these thinges aforesayde. Jesus Chriſte neuer spake, and of it all ordeyned nothinge. Wherfore to caste awaye these fantasyes of men, is not castinge awaye of that which Jesus Chriſt hath instituted.

And yf any make obiectiō, that there be good thinges in ỹ Masse at the leaſt as is the Epiſtle the Golpell and the Crede, the Pater noster, and other lyke and ought not thus to be despyſed. To that I aunswere that it suffiseth not to haue good thinges, but they ought to be well vsed, and they muste be applyed as they ought to be. Also enchaumtours Nicromancers and wytches that in their noughtines vse some good wordes, shal they be excused of crime, whiche a wyse man wolde not saye.

And also lykewyse by the same

purpose maye be sayde to excuse the Masse, because of the good wordes said therin, which greatly is abused and done otherwyse than the worde of God supporteth. And that it is so, it appeareth
Mar. 16. c clearely, whan Jesus Christ preached declared and shewed forthe, the Gospell & his holy worde to euery creature. Not for to crye or singe it. And yet these sely sacrifiers do nothinge sause onely they rede or singe a certayn collet. Yea, and in a speache whiche the people (and them selfe, for the moste parte) do not vnderstande. All be it that Sainte Paul in the
1. Cor. 14. c power of God commaundeth that we shall not speake in the church / that is to saye, in the congregacion of the faithfull but onely in a speache y euery one maye vnderstande, or at the least afterwarde for to be expounded and declared.

For what auayled it (althoughe we saye good thinges) and speake French, Dutch or Italian in the presence of thē that vnderstande it not? and so it is to singe, rede or saye the Gospell in Latine or other wordes of God and is not vnderstande. What edifienge cometh ther

of

of? what instruction? or what doctrine of helth is to the simple people?

☞ Iuge nowe I praye you, syth the best of the Masse (as they do vse it) is nought worth what than is the residue? Truely it is a let of saluacion a destructi on and ruyne of all goodnesse, so fearfull (to them that knowe it) that neuer was none such lyke, as I do declare it. Saint Paul saith that the Gospell is the po= wer of saluacion to all beleuers, but he saith not that for singinge of the Gospel to crye it, to howle it, or beare it in a gol den boke or siluer before the stomacke, or in a towell hanginge about the necke (which many fooles esteme) but he mea neth the Gospel to be shewed, preached declared and receyued in the vertue and power of ỹ spirite of God. For almoche as faith (without the which none maye be saued) cometh of hearinge. *Rom. 1. b*

Howe shall they heare without a preacher.

☞ And what thynge was there euer that hathe put a syde the Euangelicall preachinge so moch as this proud masse pf S. Paule came for to preache in the Masse tyme, God knoweth howe he shulde be receyued. Lykewyse yf a par=

doner or a bearer of Gelykes, or anye o-
ther tryfler shoulde come, yet they will
saye to him, Make haste the seruice is
longe/and neuerthelesse they be agreed.

☞ What thinke ye that they wolde
do to a simple Christē person, that wold
gaynesaye their abuse, O Lorde God,
Act. 20. a. where is the tyme ẏ thy seruaunt Paule
continued and prolonged his sermon til
mydnight? And sythe we be in this pur-
pose that we are in, seynge that ẏ Pope
doth paynt him selfe so well w̄ the name
of Sainte Peter and Sainte Paule for
to maynteyne his tyranny, where is the
Masse that any of them both sayde?
We rede in the Actes of the Apostles,
2. Cor. 11. c. how S. Paul wēt frō towne, to towne,
frome one region to an other/in Asie, Af
frike, and in Europe, to thentente to ex-
alte, preache, and shewe forth the name
of Jesus Christ, trauaylinge by lande & sea
vnto the death for his sake. And how
he disputed and confounded his gayne-
sayers.

But of the Masse there is no menci
on made in scripture: but onely of brea-
kinge of bread, and of the holy supper of
Jesus

Jesus Christ, the whiche by the Masse, is holly abolysshed and set a syde. O miserable abuse.

The fyft declaration, is of son dry frutes that come of the Masse.

IT is written that an euyll tree canne beare no good fruyte, whereby after the knowledge of so moche euyll that this vnhappye Masse bringeth to vs, what frute maye ye now knowe therby? but errour hypocrisy/Idolatry, trompery/begylinge, seduction/stryfe, blasphemy, malediction, and abhominacion. To be shorte, it is a totall dampnacion and perdicion. And this I speake touchinge the secrete and hyd thinges. But as to the visible thinges of the world and the flesh, that euer more bendeth to a botomlesse pyt of euil I shall declare somewhat. Mat.7.c

It is communly saide, that al thinges be made for the lyfe and so they saye,

Phil.3.d of whom Sainte Paul speaketh, ỹ their bely is their God, the whiche bely is a terrible God, where to without lessyng moche is offered, moche presented and sacrified notwithstandinge that it tourneth all to corruption, and that it neuer gyueth reste to these miserable seruauntes, that set all their care to satisfie, fat, & please it, as slouthfull, lykerous / dronkerds, cormorantes, fat calues, fat bulles and suche maner of swyne.

☞ Now was there neuer suche an inuention foumde so subtylly, as to lyue without takinge payne, withoute labour or thought the kitchen well furnyshed, for to make fat soppes, and to fede their fat tripes. This is I enlire you a plentious Masse that bringeth forth so moch dedly fruyte, vnder apparence of holynesse wherewith the poore worlde is swallowed vp and deuoured. Thinke (I praye you) how moch fruyte brinketh in their fynger kyssynges that they name the offertory of the Masse. These bygge lubbers take no thought, for al the weke to fede their ribaudry. Alas for pitie, howe many poore women beareth to them, ỹ

Corbam
Corbam
Corbam
Mat.vi.

wher

wherwith they shulde fede their childrē, or helpe the pore nedy? And in dede this maner of offerynge came of the firste churche of Jesus Christe / where as the faithfull brought of their gooddes, and gaue theym to the Deacon that was ordeyned a seruaunt to the poore, to distribute to them that which was gyuen to him. But these felowes take al and kepe all, wherin they be open theues, for they kepe to them selues the gooddes of the poore, to fede and mayntayne their fylthynes and fat bellyes. This is the first fruyte.

☞ Another frute moche lyke to this, this plentifull Masse bringeth forth, by the which these worshipfull Masseinongers haue gathered and heaped, whā vnder the shadowe of longe prayers they haue rauysshed and deuoured the houses of the poore wydowes and fatherles *Mat. 23. b*
The whiche principallye was made for foundacions of anniuersaries, yeares, myndes, and yearely and dayly Masses By the whiche false & outragious meanes they haue obteyned and heaped vp richesse vnpossible to be thought, as hou

Now is the axe layd to the roote of the tree.

singe rentes, lyuelodes, possessions, Lordshippes, townes, Castels, countries, baronies, duckedomes, and that moreouer realmes, and principalities. Here is a shrewed tree in the earthe ouerplanted and roted, the whiche neuertheless shall be cut downe & destroyed by the swoorde of God.

☞And from this merueylous, earthly and so ryche fruyte is an other sprong That is, that these shorne Massemongers, that at the begynninge were porer than coblers, haue made them selues to be called maysters and Lordes, & aboue all other haue occupyed, optayned, and vsurped in euery place, the first seates. Than came they into libertie (not of spirite) but of the flesh, redy and licensed to all euyll. And moreouer, they haue exempted, withdrawen, and separated theym selues frome the obedience, whiche by ỹ commaundement of God, they oughte and owe (will they or not) to Princes and Lordes. For S. Paul wryteth thus

Luc.11.d

Rom.13.a. *Omnis anima potestatibus supereminentibus subdita sit.* That is to sayr: let euery soule be subiect to the hygh powers. But the holy

holy Apostle sayde not. *Omnis anima laica*, that is to saye: euery lay mans soule, but euery soule. As it was ones answered in a college of Paris by a master asse whose nosethrels and fete ought to haue bene clouen, and sent to pasture.

Oute of all this, spronge another fruyte more pleasaunt, agreable and delicious to the tendre and delicate gentylmen. That is, that by one accorde (yea, by a commune lawe, made amonge thē selues) they shulde lyue in mery wantōnesse and lecherous ydelnesse, withoute labour or trauayle. For their handes be to softe, but to play at Tennes, Bowles, Tables, Cardes, and dyce, to leape and daunce for their pastyme, but for to labour, fye, because they be annoynted, greased, and their pates plucked. And all this solatious goodnesse commeth of this ioly Masse. O Masse Masse, howe gentle art thou, how louynge and pleasaunt to these felowes. Howe can they hate the? Howe can they leaue the? how can they banysshe the, sythe thou hast set them in suche an easy quiete and rest, to labour nothinge at all.

And

And that more is, yf they can reade or singe a Masse, lyfte vp their armes and knele, hauinge a portuous to bable their Mattens, they nede none other thinge. As for bokes, volumes, and quayers off holy scripture, to search and study, it forceth not: for they be not requisyte for the Masse.

☞ And as for study, it is a melancholious busynesse, werynes and a noyous/ not conuenient for suche ydle beastes, ẏ wold lyue without any thought and by the sweat of other mens faces. Oh how contrary is S. Paule to thē. The which notwithstandinge that he was an Apostle of Iesus Christ, a Byshope, but not mytred, nor horned, a Doctour of veritie a doctour of the church, but not hooded neuerthelesse he wrought with his han-
Act. 20. d. des, and for to do so he admonyssheth & desireth euerye personne, but what haue they to do with God or S. Paule?

☞ Yet an other fruyte of this Masse and than a great euyll I will shewe you as I do nowe. The fruyte is greate and encreased, for neuer henne layde so many egges, and hatched so manye chickēs

as this

as this Masse hathe brought vs shorne poules.

And what man can thinke the nombre of ỹ cockerelles that runne after har lottes, as cockes after hennes. And whā these iolye louers haue layde their laighters, and sitten their brodes, they sit in their tēples, singinge as cockes on theyr perches, yea (and properlyer to saye) descant in counterfeyte thinges, gapinge, cryinge and howlinge. So many cockes cockerelles, and pullets, that is to saye, of Monkes, Friers, Nunnes, Priestes, laysisters, this fat Masse hatched, & fed, that it is wonder to beleue, and to satisfye so great a nombre, it was of force necessary to buylde manye henhouses and nestes, to lodge so many lapwynges. Than nombre, yf ye can, all the cloisters abbaies, priories, Monasteries, temples Chanonries, Prebendes, alters, Portatifs and not Portatifs, and suche other thinges that the Masse hathe brought forth. And vpon that, thinke a lytell, I praye you and ye shall perceyue what it maye be, is it not well multiplyed? Nuarice hath wrought a pase, as witnesseth

one

one of theyr order named Wylliam de
Guliel. de Peraldo. Peraldo, in his tyme bysshop of Lyons in the somme that he hathe made of vertues and vices, in the seconde parte, in ỹ tytle of Symonye. Where as he saith, ỹ auarice hath found the multitude of aultares and the colectes of the Masse, the which thinge fynally is turned into horrible Idolatry. For by that meanes, the poore people haue ben lerned to seke and worship God, in temples & places made
Esai. 56. a. with mens handes. All be it (as Esaye
Act. 7. b sayth and S. Stephan alleyeth) that the most hyghest is not habitaunt in the maner as they wene for the temple of the liuinge God is the hert soule and the spirite of the faithfull. For the which cause
Ihon. 4. b Iesus Christ sayde, that the true worshipers worshipped not the Lorde God neyther in the mountayne nor in Ierusalem but in spirite and truthe, & therfore saith
1. Cor. 6. d. Saint Paul, that the faithfull be the habitation and temples of the holy ghost. And also Iesus Christ, willinge to geue consolacion to all faithfull people, in speakinge of his father, of him selfe, and of ỹ spirite of verite, which the worlde cā not

rompyse sayde thus. We shall come to him, and make our dwellinge with him, he sayde not, that we shoulde come into a temple, or in suche a place/or in suche an aultar. But he sayde, we shuld come to him & make our dwellinge with him. Wherfore than by your aduise hath the people thus be taughte to renne hyther and thyther, but for to catche suche as they bringe? O insaciable couetousnesse Certaynely I dare well saye, that ỹ bry-bars or watchinge theues lurkynge in woodes, be not to be dreade as these Antechristes, the which haue not alonly pilled and robbed the temporall goodes frome the people, but haue cast oute by their false doctrine / almooste all the worlde oute of the waye of Saluacion, and strayed it frome the Lord God and frome all veritie. Ihon.14.c.

Hereabout we ought not to speake, but onely bewayle, sob and weepe with great dolour and heynes. And therfor I leaue to speake of their false miracles/ of their ydoles of Golde, Siluer, Stone earthe and woode &c. Of their Pelgry-

mas-

mages their viages, and suche maner de ceytes wherby the worlde is brought in to a darke botomles pyt.

☞ This is the euyll that at the beginninge of this vngracious fruyte I was in purpose to speake / that of all euyls it is the greatteste, and neuer man coulde imagine worsse. And what wolde ye worsse then to be gyuen into reprouedsences. To be stryken with so great darkenesse, that they do come and iudge the good to be euyll, and ỹ euyll to be good. All this by this Masse is come on the people as may clearly be vnderstand by this that is declared aboue.

Woo be to you that cal euell good. Esai. 5. c

☞ Of this euyll aboue all other the Prophetes haue made mencion, whan by greate threatninges of the euyll that was to come ouer the misbeleuinge people, haue afore spoken the blyndnes and cursednesse therof. And is it reason that he will not take and receyue blessinge, ỹ cursinge come to him? Wherevpon it nedeth not to pretende or allege ignorance sayinge, yf there be any euyll it is onely for them that hath inuented it, truely also for all theym that folowe it. As it is

Esai. 6. b. Mar. 4. a. Luc. 8. b Ihon. 12. c Act. 28. d. Rom. 11. b.

writen

wrytten. If one blynde man lede an o- *Mat.15.b*
ther, bothe of them falleth in the dyche.
And therfore I praye euerye one to be-
ware.

¶ The. vi. declaration, is of the cause & wherfore the Masse ought to be maynteyned.

EVident is the cause, seinge it bringeth forth so moche fruyte. Is it not a springe of fat soppes and brothe? Is it not a good milche cowe, and who sawe euer suche a cowe, that so easyly, so swetely, & so fatly hath fedde so many pygges? wherfore shulde they leaue it, syth they fynde it so good? Truly with good right they mainteyne it. For it is very handsome for the bely. They haue no nede to do any thinge, & lesse for to study. What will ye more? Other cause I fynde not, wherfore it oughte to be maynteyned, but yf it be lyke the sacrifyers of Babylon y̆ maynteyned their God Bell, because they

were nourished, theyr wyues and small children, with ẏ which was offred to the
Dan.14.a sayde idoll. But as one daniell chaunced thider that destroyed theyr false workes and so were confounded, God shall arise and all redie he hath reysed a Daniel full of the spirite of verite, that shall playnly at the full gyue knowledge of the falsenes of the Masse, so couered and closed, and there shall oure sely sacrifiers be ouerthrowen.

¶ The.vij.declaration, is of the meanes of the maner, and howe this ioly Masse may be mayn teyned

Ythe that for ẏ causes aforsayd ẏ Masse ought to be mayntey-ned, there resteth but the maner, the meane, and howe that maye be done, for it is the chief of their matter, Attende

here

here seely sacrifiers, for ye haue no more any other refuge or succour, And therfor ye oughte to loue me well seing ỳ I am so carefull for your besynes. Herken thā well, and reteyne the counsell that folowth, for ye can neuer finde a better for youre matter, Now ye muste note, how many wayes a thinge may be mainteyned.

☞ First alledginge auncient custome But here in I wyll proue it naughte worthy, For how be it that sythe, fower or v. C. yeares past your Masse hath be reysed, taught and buylded in apes toies and inglinges, whiche we se nowe, yet was it not in the auncient and first churche. And therfore yf we muste alledge auncient custome, it is not for you, but a gainst you euery whitte. Moreouer in diuine thinges, and that are by the ordinaunce of God, contrary custome made by men, hath no place. And oughte not to be called custome, but abuse and corruption.

☞ Secondly a thinge is mayntened by plyralite and multitude. The whiche thinge maye be done in hamayne thyn-

ges onely, to make an ende & agreement vpon the difference that may be betwen men. But such a thinge can not be done nor ought to be done, in thinges stably shed of God. For trewely the verite of God dependeth not of great nomber of the will or fantasy of men. Wherby all be it that ye alledge greate multitude of foulke for your parte, that in this case cā not serue you, for it is not to purpose.

☞ Thirdly, by lyes, false vnderstandinge, wylynesse, hipocrisy, keping good countinance, symulacion, feyning some very yll thinge: as yf it were very good for to maynteyne them selfe for a tyme, wherewith manye amonge you, at this your great nede can not greately arme, couer and helpe your selfe, but yet truely at the laste it can not warranute you, for by processe of tyme a thynge paynted or steyned is discouered with the whether.

Fronti nulla fides

☞ Fourthlye ye shall marke, and to be shorte, in the .ij. other maners a thing is mayntened.

The one is by force, ỳ other by right. Wherfore one of these thynges ye must chose

chose, aduise you why che of the two is moste fyte or mete for you. If ye yelde you to the right, truely youre Masse is at an ende. For falsenesse, hypocrisye & lyenge dreames, by right and verite are caste downe. Than resteth no more to you but the force, which is not the beste parte. So wote I not what to do, but y by your wycked spirite (as ye haue wel begonne) at the force ye shall kepe you, and in as moche as ye maye do, stope & let the generall councell. By this meane ye maye mayntenue it for a tyme. But the Lorde (against whom ye fyght) will destroye you at length.

Super omnia vincit veritas 3. *Esd.* 4

2. *Thess.* 2b

☞ O Christen people consyder by what meanes these gallaumtes mayntenne their busynesse, is it not al by force They emprison, they destroye, they pill, they dryue awaye, they banysshe, they burne, they slee, they drowne and murdre as many as they maye, as manye as gaynesaye them. By shamelesse lyes also, suche workers of iniquite (because they dare not abyde the lighte) diffame all louers of verite, which is extreme malice. To geue golde, siluer, Jewels and

presence to whom they knowe haue po-
wer to mayntayne them, thei be diligent
For their onely hope is all together in
men, wherin manyfestly appereth their
Iere.17.a vnevitable and approchinge ruyne. For
cursed is that man that taketh the flesh
Mat.15,b for his arme and his strength. It is sayd
also that all plantes which the heauenly
father hath not planted shalbe roted out
That is to vnderstande aswel of the wic-
ked, as their workes. Moreouer it beho-
ueth vs well to hope, that God, by his
great goodnesse, will sende vs some ver-
tuous Ezechias, or rayse a true Iosias,
that by hyghe courage shall set and con-
stitute an order ouer all. Than shal we se
the face of the Lorde shyne vpon vs, as
the bright Sunne after a darke cloudye
whether. For yf the holy Sacrament ỹ
not only representeth to vs, but also pre-
senteth vs the precious bodye and wor-
thy bloude of oure redemptour and on-
ly sauiour Iesus Christe, were kepte in
the pureneſſe, yf the sayde holye and sa-
crate supper of Iesus were in his simpli
cite, well set forwarde, the vsage of the
same well obserued, the efficacy & fruyte
ther-

therof well vnderstande, the deathe and Passion of our Sauioure (because we shoulde not be vnkynde agayne) taught at large, the promisses pronounced and declared as they ought to be, the Masse so full of Ceremonies parfetly amended and corrected truely the poore world, the which by it, is so greately troubled and wasted, shoulde be in reste, and frome a great vnhappines, shulde retourne in to tranquillite and felicite.

The which it maye please the eternal father to gyue vs, for the reuerence and dignite of his onely sonne moste best beloued his very Christ our Lorde,

to whom be perpetuall
honoure and glory
Amen.

C.C. G. to the faithfull reders

MOst deare brethrē and frendes, bought (as Saint Peter saith) not by golde or siluer, but with the precious blonde of Iesus Christ suffer you not to be bought and solde, ỹ sacrifiers vnto this daye haue bought & solde vs, and be ye not seruauntes to mē subiectinge you to them for to displease the Lorde God. But consyder your lybertie and spirituall dignitie, wherewith God hath made you free, and leaue the seruitude or thraldome of the Masse & of these sacrifiers, that put you in ouer great subiection, against the ordinaunce of oure Lorde, as here afore our faithfull and good frende Marcort, hath full wel proposed and shewed, as a true censor or Iudge. Wherfore I praye you by the name of Iesus, to thinke diligently ther on, and exactely to iudge, as it was afore sayde to you in the beginninge, without hatred or corruption of iudgement. And thou

1. Pet. 1. c.

thou reader, principally which haste the knowlege of these thinges, beholde how thou mayste not be excused afore God, seynge that thou assistest and cleuest to the Masse, head of all idolatry and abhominacion, as willinge to communicate and be partaker of the table of Christe, & of Antichriste, or of the deuyll, and by ỹ meanes to serue two contrarye Lordes, which can not be done: for it muste all to the one, or all to the other, not haltinge with both the feete, but as Helie sayde. If the Lorde be God, serue him. If Baal be God folowe him. If also the supper of the Lorde be of God, kepe it, If ỹ Masse be not treue, leaue it, not waueringe on both sydes, as foulke with two faces, wherof Sainte Paule reprouinge the Corinthians that lykewyse woulde incline to eyther of them, sayde. Ye can not drinke the cuppe of our Lorde, and ỹ cuppe of deuels. Ye cā not be partakers of the table of our Lorde, and of the deuels table. Will we prouoke the Lorde to yre? &c. And yet aboue all, thou miserable, which hast cleare knowledge of ỹ verite, howe darest thou procure, take & 3. Re. 18. d

I. Cor. 10. e

reteyne the benefices, ẏ iustly we ought to call benifices or soceries, procedynge of this foul vilanous and abhominable scourge of Rome? Thou knowest ẏ they
Iosue, 6, c be goodes be anathemate or of curlyng more horrible then that of Hiericho, conquired, Thou art not ignorant in receyuing a bishoprycke, abbay, cure, or chanonry, that thou consentest to all ẏ abhominacions whiche be dayly done in the sayde places, against the honour of god what excusation canste thou pretende afore God and before man, seynge that thou knowest by the worde of god that they be but abuses? Some-wyll saye if I take not this benefice another shall haue it that shall persecute the Christiās that shall ruffle with the profytes therof and that will gyne nothinge to the pore To that I answere, thou whyted wall, wyly for, painted sepulchre, and false hypocrite, that thou oughteste not so to do
Rom, 3, b in any wyse. For the Apostle sayth. It behoueth not to do euyll, to the intent that there may aryse goodnesse thereby. Than what is he that knoweth not that

ty

rychesse, causeth their possessours to be dampned, by pryde, auarice, glotonnye, and by lechery, that procede of them, as of a foule puddle. Thou than that receyuest the benefices and singest the Masse or at the least wayes then cōsentest and assistest thē that singe it, be it for to haue the commodite, or profyte, and lyuynge smally regardinge the Gospell, but dyggynge and hydinge the talent of ẏ Lord in the meane whyle, what so euer Gospell and veritie thou sayeste that thou haste, thou arte the lesse to be excused.

For as a blynde and a leader of ẏ blynd puttynge offence and sclaundere afore thy neyghboure thou doest not commit Idolatrye onely, but causeste the other to doo ydolatrye seruynge the ydole, whan thou sayest by wordes, or iugglest with a pece of bread & sayest, here is the God, thy Sauioure that bought the agayne, lyke as Aaron by ouer greate infirmitie and disobediēce willing in those dayes to please men more then God. Exo,32,a 3,Reg,12,f,

And also Ieroboā stired more by ambicion & couetise, than by ignorance, sayd to their people setting forth a Calf, here is the

the God (O Israell) that ledde the out of the lande of Egypte.

Alas, my moste beloued, consyder in what fearfull inconuenience, in what peryl and daunger of perdicion ye be in, seynge before youre eyes and communicatinge suche horrible blasphemes, against the maieste and goodnes of God Therfore leaue and forsake suche ydolatry cominge out of Babylon/ or els put
2.Par. 4.a. tinge awaye euyl fro amonge you, resist
4.Reg.23.a with power to destroye it, as the treue minister Moses and these treue kynges
In oratione Manasse Asa, Josaphat, Josias, Ezechias & Manasse, But more soner by the lyuely and mighty worde of God, euen as it behoueth you to do: all be it that it is enioyned to the Princes and gouernoures to put all suche Idolatry to ruyne and confucion, by all meanes that maye be. Otherwyse yf ye perseuer thus, ye shal neuer enter into the lande of promission,
Num. 20. d no more than Aaron and his dyd, but yet that more is to be esteemed, neuer into the reaulme of God, the spiritual and very lande of promission. Into ỹ which God by his grace withdrawinge vs fro

this

this worldly Egypt lead vs by the gret Moyses and mightye Josue, whiche is Jesus Christ. Amen.

☞ But because the better and brieflyer we maye knowe the blacke fro the whyte, the darkenesse frome the lighte, the dreame frome the veritie: I will reherse in an Epiloge or Conclusion, a lytle gatheringe paynted, as it were in a table, and will setforth the sayde Masse wt his colours, wherin at one sight it wholy maye be consydered, but notwithstandinge more imagined in the herte. For in wrytinge of it, and pourteringe it: all quilles and penselles woulde neuer suffice, for the hyghe and infinite abuses that be in this Masse conteyned.

¶ Here folowe certayne dammable abuses that are in the Masse, contrary to the holy supper of Jesus Christ.

For

1

For as moch as the sayd masse is but mannes inuention and neuertheles cō maunded, as yf it were of god. Against Deut. xij.a.d. Mat. xv.b. Rom.xiiij.b

2 ☞ That it is in suche bilgnysinges & pompes of vestimentes in dyuers facions and coulours to the folowinge of the iues and Paynims, against Luc.xx.g.i.pe. ij.a.ij.Tim.ij.c

3 ☞ That it is ordeyned after suche a sorte, that without hoyed stone, ỳ without tapers, and ryngynges, it ought not to be sayde, against Mat. xxvi.c.ij. Cor. xi.c.

4 ☞ That they esteme the same ỳ more worthy for the persons that saye it, constituted in most hygh office and dignite against.ij.Para.xviij.c.Rom.ij.b.

5 ☞ Because they that make oblacions and sacrifice of it, as sacrifyenge Iesus Christ againe, against.i.Cor.xi.e.f. Heb.

ix.g.i.c.d.

☞By the same promysinge satisfac- 6
tion and remission of synnes, against Es-
say.lxiij.d. Heb,i,c, Act,iij,b,

☞Because that they haue so moche 7
in the same their false and blaspheinous
Canon, of the which the abuses be these

¶ The abuses of the Canon.

THe Canone is more este- 1
med of them than the gos-
pell, for they haue forbode
all laye persons to rede it
against Gal.i.b

☞It is commaunded them to rede it 2
vpon payne of deadly synne, against,
Deut.v.d. Pro.i.a

☞They make oblacion of bread and 3
wyne against Heb.ix.c.d.i. Pet.i.d.

☞They offer the sonne to the father 4
that hath offered him selfe, against, i. Ti-
mot.ij.b. Heb,i,a,

☞Thei

5 ☞ They praye ẏ their sacrifice maye be accepted as the sacrifice of Abell and of Abraham against. Heb.xi.f.

6 ☞ They esteme as the Capernaites to eate Christ in flesh and bones within the bread, against, Jhon.vi.a

☞ After the Canon.

7 IN the same they denye the article of the Ascencion off Christ, against, Luc.xxiiij.g. Act.i.b

8 ☞ The Priest alone breaketh and eateth the bread, against, Luke xi.b.i. Cor.xi.b.

9 ☞ In that superstitiously they make three partes of the hoste, against, Mat. xxvi.c.i. Cor.xi.f.

10 ☞ In that it is sayde onely in ẏ morninge, and fastinge, against, Mat.xxvi.c. Jhon.xiij.a

11 ☞ Of that it is defended, that none be so bolde as to touche the bread and ẏ chalice that the Priest toucheth, against Luc.xxij.b

☞ The

☞The death of Christ is not auaun- 12
red therin, against, i, Cor. ir. e

☞They do the Masse in commemo 13
ration of Saynctes, againste/ Luc. xxij. i.
Cor. xi.

☞It is sayde for the dead. Contrary 14
to the supper ordeyned for them alyue,
against, Mat. xxvi. c. i. Cor, xi, e

☞They lyft vp the bread and ỹ cha- 15
lice that it maye be worshipped, against
Exod, xx, a

☞For the iestures and countenaūce 16
that they make lyke hypocrites, Mom-
mers and iuglers, worthy to be laughed
at, against the Ephe, v, a

☞Because that oftentymes the sacri 17
fier is a fornicatour, whose Masse them
selues haue forboden to be hearde, howe
be it it is hearde, against i, Cor, v, c

☞In that one is constreyned to cō- 18
municate with the fornicator, how be it
we ought not to eate with him, i, Cor in,
v, c,

☞For that they conferme and sa- 19
noure another purgatory, thā the bloud
of Iesus Christ that cleanseth vs, against
i, Jhon, i, Heb, i, a

20 ☞ For that they celebrate as Simoniakes for siluer and other tẽporall thinges, against their institutions, against, Nat, x, a, Act, viij, c

21 ☞ Because it is applyed and sayd as well for beastes and thinges that be vnreasonable, as for the people, as willinge to heale all sores w̃ one plaister, against i, Cor, ij

22 ☞ In that one is solempne, and hath many ceremonies, and maners of dignities more than the other, against, Nat, xx vi, c, i, Cor, xi. c

23 ☞ In that the singer of the Masse is called more worthye, and to haue more auctoritie than all the aungels, than the virgyn Mary and saintes, against, Roum ij. b. Ephe. vi. c

24 ☞ In that, that by the vertue of the wordes they esteme/ that Jesus Christe descendeth bodyly into the host, with all the court of heauen, against, Luc. xxiiij. g Act. iiij. d

25 ☞ By that in so greate superstition they kepe their hoostes, subiectes to cottennes and corruption, in bores a[illegible] meries / bearinge them at certay[illegible]y-

mes

ines & dayes thorow the stretes againste
Mat.xxvi.c.i.Cor.xi.e

In that they retourne home as so 26
lyghly with the same, as they went oute
therewith, againste. i.Corinth.xiiii. c.d.
Col.iii. c

In that the sacrifier speaketh in se 27
crete ouer the bred and ouer the wyne,
openly contrarye to the Institution of
Jesus Christe, For it is euident and cer
tayne, that oure Lorde spake not to the
bread nor to the wine whē he said, take,
eate, this is my body, &c, But he spake a
loude to them that were there assystent,
Mat.xxvi.c,

In that they saye and make the 28
masse in the cōmemoration of aungels,
and sayntes, directly agaynste the inten=
tion of Jhesus Christe that sayde, *Hoc fa
cite in commemorationem meam*, That is to
saye, do ye this in the remembraunce off
me, i Cor xi c,

In that by theyr ouer great bold 29
nes and pride, or rather cursed sacriledge
they geue to the people but the one half
of the sacramēt, as yf they were but half
Christen folke, or that Jesus Christe was

not so wyse as they be, whan he sayde. *Bibite ex eo omnes*/that is to saye, drynke of it euery one. And of this matter saynt Paule writing to the Corinthiās, wrote not only for the sacrifiers, but for all the people. i. Cor. xi. c

MAny other abusions off the masse ye shal know in the booke called the Cauteles or wyles of ỹ Masse. Certaynly full of cauteles, in the diuinn rationall, with out reason and nothinge lesse than diuine, in the some Angelike, more than inhumayne and deuylyshe. In the pastorall the soules fede and nourysh with thistles, and at the bridge of al euyll, wherewith they be all pontificall, wholly fylled.

¶ These be sondry fruytes of the Masse that be mooste commune and notable.

Multi

1 Multitude of prebendes
2 Multitude of Priestes.
3 Multitude of temples & Chapels
4 Multitude of aultars.
5 Dyuers oblations and offringes.
6 Worldly ryches and pryde.
7 Idleneſſe and sluggyſhneſſe of the shauen.
8 Multitude of Harlots.
9 Fayned houres and prayers
10 Deteſtable hypocriſy
11 Deuouringe of wydowes, orphans, or fatherleſſe, and the pooze.
12 Renounſinge and defacynge of the death and Paſſion of Chriſt.

¶ And ſo conſequẽtly of the other, whiche are infynite.

NOwe to make tale ſhorte, the errour of the Maſſe is moſt deadly and hurtefull, as well to the gooddes as to ỹ perſonnes: in as moch as it ſemeth to haue moſte ſigne of holyneſſe and goodneſſe, ſeinge that

Damnable abuses
that it is all execrable or cursed. Treuely
the venim wherewith the Pestilence is
couered anoyeth and greueth more
greater than that, that is
sene openly.

✠

℣. Ite Missa est. Amen.

3. Esd. 4.

Super omnia vincit veritas.

Aboue all thinge the truthe ouercometh

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